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Hampton Normal and Agricultural Institute.

ITS REPLY

TO

A New Attack on Eastern Schools.

The Hampton Normal and Agricultural Institute.

Its Reply To A New Attack on Eastern Schools.

The following statements have recently been circulated in the newspapers, attributed to Mr. Irvine Miller, secretary of the Sioux Commission:

"It is natural that the Indians should be dissatisfied with the schools at Hampton and Carlisle. In the first place, from 30 to 70 per cent. of the pupils of Carlisle and Hampton die within four years of their return home, die like sheep with the murrain."

"Another objection is urged, that several years in the East teaches the young Indians to despise their kinsmen, to lose the natural gratitude and affection due their parents, whom they find, on their return, living in ignorance, squalor and wretchedness, and their education makes a gap which cannot be bridged."

These charges are untrue and mischievous. We deny them for Hampton, and have no doubt that they are also incorrect as to Carlisle.

These are the facts:

Since Indians were first brought from the West to Hampton, up to Jan. 1st, 1890—nearly 12 years—we have received 533 students, exclusive of the St. Augustine prisoners who came with Capt. Pratt in 1878, and of the 15 children under five years who came with parents or were born here.

Of the 369 sent home, 74 have died—a less per cent. for the eleven years than the smallest rate charged by Mr. Miller for four. Of these, 71 have been among those who came to us during the first 7 years, when we had less choice of material, and many were sent from the camps who ought not to have passed examination, and reached us in a state of unsoundness necessitating their return as soon as possible, some of them within two or three months. Of all received since 1885,—nearly five years—only three have died. The improvement in the health rate at the school has been correspondingly marked; but three having died here, and one in the north, since Oct. 1886, during which period the average yearly attendance has been 130.

Chiefly owing to the Eastern schools and the students sent out from these, the condition of things has improved remarkably at the Agencies; the returning students have a better chance for satisfaction of their new wants, and employment of their new powers; the parents are losing their distrust and becoming eager to have their children educated. While the material is not all good, there has been great improvement. We have no urging to do, more want to come than there is room to receive. Agents and mis-

sionaries generally co-operate with us. The outlook is more encouraging than ever.

A large proportion of our pupils come from the diocese of Bishop Hare. Would he send them to "die like sheep with murrain?"

As to the charge made against the returned students themselves—that "after a few years at Eastern schools, they lose all affection for their parents," it is quite contrary to conceded facts. With all opportunity to know, we have never heard of such an instance, though some may have occurred, but could show many where the mutual love of parent and child—one of the strongest elements in Indian character—has incited the parents to build new homes, and put on citizens' dress in preparation for their children's home coming. The charge has heretofore been that the strength of this love has drawn the child downward. In some cases this has been true. We are glad of this very outside testimony that our returned students are dissatisfied with "ignorance, squalor and wretchedness." We should be sorry to have the "gap" between the old and new life "bridged" except by affection leading upward and onward.

Not all our returned students do well. They are human, and young. Indian nature is fickle and full of sur-

prises. The whole race has reached a state of unstable equilibrium, which makes the crisis of their position and the importance of continuing every help. Nearly all have been disappointing at times, but there are surprises in those who recover themselves and rise, as well as in those who stumble and wander. The preponderance is on the side of encouragement.

The Sioux chiefs visited Hampton and rehearsed here their Washington speeches. It was noticeable that those who made complaint of Eastern schools were those who have no children in them. Those who have, spoke gratefully in their favor. It is notorious that the old chiefs do not always represent the progressive element of the Indians. That these do not all represent the feeling of that element is evident from the eagerness to send the children to Hampton reported by those who now go to collect them. Rev. Luke Walker, a full blooded Dakota missionary, who has been working for years among his people, and knows more about our returned students from actual experience than almost any other person, said at Hampton on his second visit here, last November, "My heart is always at Hampton, even when I am in the West, because I know that this institution is at work for my people." He is a truer representative of the progressive Indian than John Grass.

The unanimous desire of the chiefs to have schools "like Hampton and Carlisle" on every reservation, was natural and right, and showed the influence of these schools and their returned students. That some of them did not know how to make their point for western schools without running down eastern ones is hardly a model of diplomacy for civilized white people to follow.

We should be glad to see their wish for many more good western schools gratified. Till then there will be abundant work for Carlisle and Hampton, and other eastern schools; after then, more.

The best material for the Eastern schools, getting most from them and carrying most back, comes now, generally, from the few good schools in the West. When at Yankton, Crow Creek, Lower Brule, Cheyenne River, Pine Ridge, Rosebud, Standing Rock, and on every Indian reservation, there shall be a system of day schools, boarding and industrial schools, fully equipped and ample in accommodation, the dawning desire for education so interesting to observe in the Indians themselves, and the equally remarkable growth of public sentiment in favor of it—both owing in great part to the work of the Eastern schools—will have so increased that there will be more urgent demand than ever for the

advantages which the Eastern schools alone can offer, for those worthy to receive them, and there will be more of such than now.

Gen. Morgan's wise words to the Chiefs in council at Hampton will be as true then as now, and be better appreciated. No better statement of the case could be made.

"We learn most by what we see with our eyes. If we want to know about the stars, we look at them. If we want to learn about the grass or flowers or birds or beasts, we look at them. When your boys and girls come East, they use their eyes. They see the white man's house and fields and cities and railroads and steamboats. If you ask your children how they have learned most, they will tell you it is by what they have seen in coming East. When we want to educate our children, we send them West, or across the ocean, if we can. We can't take the ocean and ships out West, or our great cities, Washington and New York. If you want your children to know what the world is, they must go to see it. It is too big to carry to the reservation. I can't bring all your children East and I don't want to. I want to build large boarding schools on all the reservations, but some of your boys and girls can learn more here. What they learn by coming East is worth more to them than what it costs."

The Eastern schools will lose no scholars if their doors are left open. We believe that closing them would only injure the work in the West,

which they have done so much to up-build.

It is said that Senator Moody, of South Dakota, is to introduce a bill in Congress this winter for the suppression of the eastern schools.

There seems to be no discharge in our warfare for Indian civilization.

WHAT BISHOP HARE OF DAKOTA, THINKS
OF EASTERN SCHOOLS.

"I cannot shut my eyes to the incalculable service which well conducted eastern boarding schools have done the Indians, and I am filled with alarm when I hear it suggested that their work should be either discontinued or crippled." *Published letter to Mr. Herbert Welsh, March, 1886.*

Later

"My yearly visit to Hampton Institute is not made more to see our students than it is to show my gratitude for what the Institute is doing for them." *Published letter to Gen. Armstrong, Feb. 1888.*

WHAT MISS ALICE FLETCHER THINKS OF
EASTERN SCHOOLS.

"I desire again to bear testimony to the advantages which an education off the reservation gives to an Indian man or woman. The difference between the young people of the same age and apparent ability, who have had the different kinds of training, has been marked in my experience here. This tribe, (Nez Percé,) were wholly unprepared for my advent, and could not believe that I had

been sent to allot them, they never having asked for allotment. I read and explained the law; but the returned students took the law, read it for themselves, assured the people it was true, and recounted how they had heard of it while at school among the white people. These students are a great help to their people and to my work. Four are assistants to the surveyor, and others are in my employ." *Published letter to Mohonk Conference, 1889.*

WHAT MAJOR PORTER, SPECIAL GOVERNMENT AGENT FOR ALLOTMENT OF LANDS IN INDIAN TERRITORY, THINKS OF HAMPTON'S RETURNED STUDENTS.

"I became acquainted with Thomas Alford, a graduate of Hampton Institute, and John King, another Hampton student. By their help, after awhile we made four hundred allotments before the appropriation was exhausted. Without the continued assistance of these young men, I would have had to return home. They encourage schools, send their relations and visit the schools themselves several times a year."

Report of Mohonk Conference for 1888.

REPORT ON HAMPTON'S RETURNED STUDENTS, BY REV. C. W. FREELAND, COMMANDANT, THE LATEST OFFICIAL VISITOR FROM THE SCHOOL, OCT. 22, 1889.

"In my recent visit to Dakota agencies, I made a point of calling on the returned Hampton students; both boys and girls. I found all, so far as I could see, (and I entered every house) at least living decently and as the white people live, with good supplies

of furniture and crockery, in most cases with ornaments and simple pictures about the walls, and always with an evident pride in themselves and their belongings which seemed to me to be as encouraging a sign as, under the present circumstances, one could ask for."

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WHAT IS "THE GIST OF IT?"

FROM LETTER BY KATE FOOTE,
In the Independent, Jan. 2, 1890.

"After visiting the several Agencies and making a thorough study of the conditions, material and otherwise, the Commission is convinced that the true education of the Indian should be, and must be, at home. 'What shall be done with the Indian? Let him alone. In other words, don't transplant him.' This is the gist of it.

The following is from a letter written at the Omaha Agency, Nebraska, by Susan La Flesche, and will interest many readers who know this young woman personally:

"We have formed a Y. M. C. A. here. Thos. Sloan started it. There are only young men in it. There are fifteen church-members and twelve young men who are not Christians. We have a meeting every Tuesday.'"

Dr. Susan La Flesche, now Government physician at the Omaha Agency Boarding School, and doing great good among her people, was graduated salutatorian of her class at Hampton, in 1886, and with honor from the Woman's Medical College of Pennsylvania in 1889. Thomas Sloan, now Surveyor by election of Pender Co, Neb. was graduated from Hampton with the class valedictory, in 1889, and hopes to study law, working his own way.

These young people were *not* "let alone." *That* is "the gist of it."

BRIEF EXTRACTS FROM LETTERS OF
RETURNED STUDENTS.

These extracts might be greatly enlarged and multiplied. We are in constant correspondence with our returned students and receive many such evidences of their fidelity and usefulness.

THOMAS SLOAN, the young man mentioned by Miss Kate Foote in the letter quoted above, writing recently to *Talks and Thoughts*, the little paper published by the Indian students at the Hampton School, after telling of the organization of the Y. M. C. A., of which she spoke, adds:

"At the church, after prayer meeting on the 11th of December, a call was made by Mrs. Chas. Picotte, [Marguerite, sister of Dr. Susan La Flesche, and also a Hampton graduate, as is her husband,] for the returned students to remain and organize a club; the object being to have amusements entertainments and helpful gatherings. The following officers were elected: T. L. Sloan, Pres.; Joel Tyndall, Vice Pres.; Mrs. Chas. Picotte, 2d Vice Pres.; Dr. Susan La-Flesche, Sec.; Wm. Springer, Treas. The name adopted was "Indian Light Bearers." A committee was appointed to make a report on the returned students of different schools. Arrangements were made for an entertainment New Year's night. The leading schools represented are Hampton, Carlisle and Genoa. Boys in full uniform from each school will take part. H. Chase, graduate of the Cincinnati Law School, will be the speaker of the evening. We hope that the entertainment will lead to others, and that many pleasant meetings may be arranged. It will be given in the school house, and we hope for a good attendance.

Our organization will not be limited to returned students. We hope it will give pleasure to many who have not been to school.

Eugene Fontanelle, [Hampton graduate 1889,] is industrial teacher at the Agency school. I see him, Grace and Dr. La Flesche every day. The Doctor is called on quite often to attend sick Indians. Most of the returned students, both of Hampton and Carlisle, are doing very well.

T. L. SLOAN, Omaha, Neb.

"On my way to Y. M. C. A. hall, I stepped into the P. O., and received your kind Christmas wishes. * * *. I am now engineering for Sweet's Manufacturing Co. [Syracuse.] I feel quite like myself since I began. I have a very nice furnished room and am as comfortable as I ever wished to be."

Chas. Doxson, *Onondaga, Class of '89.*

* *

"The Oneidas at Hampton write very nice letters to their homes, and it makes me happy to hear the parents speak so well of the school, and they being so well pleased of the well doing of their children. I am always proud to have the honor of being the first pioneer Oneida student to Hampton * * *. I have selected my forty-five acres with good maple timber on it. Hysen's twenty-six adjoin mine. The allotment is going on fast."

Richard Powless, *Oneida, Class of 1858.*

* *

"The doctor has gone away from the Hospital, so Dr. Strieby asked me to take it until another doctor could be secured. Just think of *me* in charge of a Hospital! I like it quite well, but am a little lonely."

JOSEPHINE BARNABY, *Omaha, Class of 1887.*

Trained nurse in New Haven Training School, now at Standing Rock Agency, N. Dakota.

* *

"I am trying to obtain sufficient money to purchase an organ for our Sunday School, organized some three weeks ago. The

name of it is the Sac and Fox Union Sabbath School. Frank, Cassie and Lydia, each have a class, and I am Secretary. So you see Hampton is represented to a large measure; for such a small place as Sac. Just think, Sunday School numbered forty-two last Sunday. Improving, for this place!"

Walter Battice, *Sac and Fox, Class of 1887.*
Teacher in Government School, Sac & Fox Agency,
Ind. Ty.

* *

"Oh, it gives me courage to know that I am still remembered. You do not know how hard it has been, yet knowing and trusting in One, I am trying my best to do all the good I can."

James Murie, *Pawnee, Class of '83.*
Industrial Teacher at Pawnee Agency, Ind. Ty.

* *

"I am still at Plum Creek [Cheyenne River Agency, S. Dak.] The other teacher resigned. Dr. M'Chesney could not get any white lady, so he told me to take the place. So here I am a lone teacher among the savages! Oh--I must not say *savages*, for they are very nice little children. I say little, but some of them are larger than I am. Of course I am very weak myself, but every day I ask our Savior to help me to be patient and help me through the day. I have twenty-eight names on roll and expect two more soon. I am sixty miles away from the Agency." Mary Traversie, *Sioux, Middle Class of 1886.*

(*Has been teaching here since she left; now principal*)

* *

"We have now about 80 pupils, and the school is getting along nicely. I am in my school room now with all my children. How I wish I could step in and see you all. With my best wishes, I am your friend and one of Hampton's daughters."

Mercy I. Conger, *Sioux, Middle Class of 1888.*
Has taught ever since at Yankton Agency, S. Dak.

* *

"I live in a nice little house, next to Mr. Cook's church. Whenever I have a little time at night, one or two men or women come to my house and talk to me, about

how or what to do, and how will be a good Christian man or woman; how is white people do down East; how is the great ocean look, or how wide, how looks the water or tasted, and all sorts of kinds of questions they ask. All these keep me away from my writing, but I have kept up all my work and my manners, as I used to do at my old Hampton home. Sam De Fond, my wife and I are teaching Sunday School. My dear little Joseph is at Springfield in school. I hope some day he will go to Hampton."

Baptiste F. Lambert, *Sioux, Junior Class of 1889, Catechist, Yankton Agency, S. D.*

* *

"I have 15 boys to teach every day. Seven have been here two years, and eight just came this fall. I am very proud to hear my new boys talking or using the words and sentences that I had taught them. It takes good deal of patience to work with beginners. I am glad that I have something to do for my race."

Samuel De Fond, *Sioux, Middle Class of 1888, Teaching in St. Paul's School, Yankton Agency S. D.*

* *

"I am happy always about my work, I am always busy. I never forget you friends nor Hampton. I think about it while I work about my house. It seems as though I am going back to school again. I am sure I shall never get tired of such work and shall never get tired of helping my people in God's holy Gospel.

Please remember me to Mr. Gravatt. I always remember that day he spoke to us and told us to be good girls, those who were going to Dakota, and I thought of it when I was going to marry. Well I am happy any way. If I didn't finish my education in this world, I shall try and get the high calling of God and get the prize which He sets before us. Wherever we are, I think will be pleasant if we do what is right."

Mrs. Carrie Paypay, *Sioux, Junior Class of 1889, (now wife of a native pastor of Episcopal Mission at Cheyenne River Agency, N. D.)*

"I have been not lying idle ever since I came back from Hampton. Year ago last fall I met you at Lower Brule, I was Interpreter then, but now I am appointed to be a farmer among my people. I am trying very hard to teach them how to be farmers. I have been doing that work just about six months; the wages is about \$50 a month. I am very sorry I left Hampton so soon. I think it wouldn't have hurt me to stay three more years there."

Wm. Larrabee, *Sioux, Three years at Hampton, in Indian classes* Returned home 1884, now Agency Farmer at Cheyenne River Agency, Dak.

* *

"I haven't any place in the shop here, but hope to get a shop started by next spring. I am now working in the store—so you see I am a clerk instead of a blacksmith. I enjoy my work very much, but not so much as I would perhaps in the shop."

Joseph La Roche, *Sioux, Three years at Hampton. Returned home 1889.*

* *

"I am catechist now at Lower Brulé. *
* * I have some few words in my mind and heart—these words we are used to speak to ourselves when I was in Hampton School. 1st, look up and not down; 2d, look forward and not back; 3d, look out and not in, and lend-a-hand."

B. C. Bearbird, *Sioux, Twice at Hampton, between and four five years in all. Returned home, 1886.*

OUR INDIAN STUDENTS' HOMES.

Of the 132 now here, 78 have comfortable "frontier" homes, two or more rooms, some two stories; 21, less comfortable, but fairly good homes, mostly with two rooms; 2, no homes, but one will be fitted to make his own, the other can resume her position in a Government school. Only 1 came from a teepee; 30 from ordinary Indian log or frame houses, varying in neatness and comfort, of which but 4, as far as we know, though there may be more, are "wretched and squalid."

RECORD OF RETURNED STUDENTS.

The record of all now living (except 2, who were here but a few months and who cannot be traced) is, up to Jan. 1, 1890, as follows :

Excellent,	61	} 268 satisfactory.	} Total 293.
Good,	175		
Fair,	32		
Poor,	22		
Bad,	3	} 25 unsatisfactory.	

They are now employed as follows :

Regular teachers.....	12
Catechists of Episcopal church.....	8
Episcopal or Presbyterian missionaries.	6
Physician, nurse, school employees....	14
Agency farmers	2
“ police.....	2
“ herders.....	3
“ clerks	1
“ stables and stock,in charge....	4
U. S. Infantry	1
“ scouts and interpreters.....	3
“ drivers	3
“ surveying force	5
Working at trades	18
Working their own farms....	63
Cattle raising—their own stock	7
Running stores of their own	2
Pupils at other schools	35
Girls well married, in good homes....	42

In 25 of these homes, both husband and wife are Hampton students.

THE foregoing account of Indian students returned from the Hampton School, is based on personal visits to their homes in Dakota, Nebraska, Wisconsin and Indian Territory, during the last five years,—and especially in

the summers of 1888 and 1889,—by Miss Cora M. Folsom, Miss Helen W. Ludlow, Miss J. E. Richards, Dr. A. H. Johnson, Rev. H. B. Frissell, chaplain, Mr. Geo. L. Curtis and Rev. C. W. Freeland, Commandants, and Mr. F. C. Briggs—all of this School—and Rev. J. J. Gravatt, rector of St. John's Church, Hampton, and by myself; each one of us making one or more trips of from three to ten weeks. It is also based on the reports of missionaries and of Indian agents.

Investigation as to the details above is wanted and urged, it being understood that changes may occur from adverse circumstances.

The spirit of well doing, of loyalty to parents and their people is a general characteristic of returned students; and that they go back to "squalor and wretchedness, to die, like sheep with the murrain, at the rate of from thirty to seventy per cent. within four years, and to despise their kinsmen and lose natural gratitude and affection due to parents," as recently stated through the Associated Press, from Washington, is not the fact.

S. C. ARMSTRONG,
Principal.

Hampton, Va., Jan. 1st, 1890.

What Kills the Indian?

EASTERN SCHOOLS AND THE HEALTH
QUESTION. A MISSIONARY'S TESTIMONY.

After this pamphlet had gone to press, the following letter was received from Miss M. C. Collins, who for more than ten years has lived and labored among the Indians of Dakota, her whole heart in the western work and well known by her earnest words for it in the East,

No one can have better opportunity of knowing of what she speaks, or an eye more single to the Indian's benefit.

Ft. Yates, Standing Rock Agency, N. D.,

Jan. 17, '90

My Dear Gen. Armstrong:

I see a great deal said about the deaths of returned students. In our village many are opposed to boarding schools on that account, but oppose those at a distance no more than they do those at the agency,

I think, if it is looked into fully, as many die in and from the boarding schools and day schools at home, as from Eastern schools. In my village one returned student has died in three years. In that time three children have died who attended the day school, and twenty-one persons who had never attended any school; all but eight of those were over school age. Five were grown young men and one young woman, and the others of school age. Now, my ex-

perience is this, that it is not the school nor the climate that kills.

Fanny Crossbear [from Hampton] is dead. She went to school; while away one brother here died. Since she returned, another died, and now a third half-grown brother is suffering from epileptic fits, and will soon die. Those three never went to school.

Harry Little Eagle returned from Santee school and died; but while he was away, two nearly grown cousins and a five-year-old brother died, who never attended school.

It is now plain to our Indians who think, that it is not the schools nor the climate that kills. I can tell you what it is, in part.

- 1st. It is the ration system. These people here draw their beef on Saturday, their bread, sugar and coffee, etc., on Monday. On Saturday and Sabbath they gorge themselves with beef. They add quantities of coffee, strong as lye, to it on Monday, and they eat until all is gone, almost constantly. Then, for about five days, they have almost nothing to eat, often eating boiled corn alone for days; and as this year corn is scarce, they go hungry. This, of course, weakens the system and brings on disease.
- 2d. In the past, they had tents, always good air, and when the slops thrown on the ground made the tent filthy it was an easy matter to move it. Now they have the cabin, and the slops are thrown on the ground as usual, but the house is never moved, and this foul, disease-breeding air is taken into the lungs constantly. In winter the cabin is kept hot as a furnace, and the air thick with diseased germs. Will any

one say that such surroundings are healthful? No, indeed. The home is the place where disease is contracted. 3d. There are other causes which are well known, which I will not mention. Unless Christian homes are built among the people, and the people taught the value of cleanliness and pure air, they will all die. 4th. The old time Indian here smoked, but not tobacco. He had the bark of the red willow. The Indian of to-day, from the five-year old boy to the great grandfather, will smoke tobacco pipes and cigarettes. This brings to the children the worst form of nervous disease. I can assure you that I have no faith in the doctrine that the children are healthier in the home school.

I believe in the home school. I think the treaty pledging good schools to all the children on the reservation ought to be kept, but I believe that Carlisle, Hampton, Santee, and all such schools (off the reservation) should stand for the Indian as long as the Indian is not an English-speaking people. When they are, I believe that then all Eastern colleges should be open to them.

The Indian home must be made over. The Indian man should be made to marry his wife according to law, and he should not have more than one at a time. That would strike at the bottom of the health matter.

I can safely say if our Dr. Brewster at Ft. Yates, the Government doctor, were asked to turn out every child in the Government schools and mission schools on the agency who were physically unsound, that three-fourths of the children would have to go.

Talk about students dying! The Indians

will all die if something is not done soon to
make them respect the laws of man and of
God.

M. C. COLLINS.

